EXEGESIS OF REVELATION CHAPTER 7 / 啟示錄第七章釋經論文

A Detailed Exegetical Study with Koine Greek, Syriac Peshitta, and Hebrew (MS Sloane 273) Texts

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INTRODUCTION / 引言

Revelation Chapter 7 stands as a parenthetical interlude between the sixth and seventh seals, providing a scene of divine mercy amid the unfolding judgments of God. This chapter answers the urgent question posed at the end of chapter 6:17 — "Who shall be able to stand?" The answer comes in two great visions: the sealing of 144,000 from the tribes of Israel (vv. 1–8), and the innumerable multitude of redeemed Gentiles standing before the throne (vv. 9–17).

啟示錄第七章是第六印與第七印之間的一段插敘，在上帝審判展開之際呈現出神聖的憐憫景象。本章回應了第六章17節末尾所提出的迫切問題——「誰能站得住呢？」答案以兩個偉大異象呈現：從以色列各支派中受印的十四萬四千人（1-8節），以及站在寶座前不可勝數的外邦得贖者（9-17節）。

SECTION I: THE FOUR ANGELS AND THE SEALING (vv. 1–3) / 第一部分：四位天使與印記（1-3節）

Verse 1 / 第一節

Koine Greek (Nestle 1904):

> Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.

Transliteration: *Meta touto eidon tessaras angelous hestōtas epi tas tessaras gōnias tēs gēs, kratountas tous tessaras anemous tēs gēs, hina mē pneē anemos epi tēs gēs mēte epi tēs thalassēs mēte epi pan dendron.*

Translation: "After this I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, so that no wind might blow upon the earth, nor upon the sea, nor upon any tree."

翻譯:「此後，我看見四位天使站在地的四角，執掌地上的四方風，叫風不吹在地上、海上和一切樹上。」

Syriac Peshitta:

> ܗܘܬܪ ܗܠܝܢ ܚܙܝܬ ܐܪܒܥܐ ܡܠܐܟܐ ܕܩܝܡܝܢ ܥܠ ܓܘܢܘܬܐ ܕܐܪܥܐ. ܘܐܝܟܢܐ ܕܠܐ ܢܫܒܩ ܪܘܚܐ ܥܠ ܐܪܥܐ ܘܠܐ ܥܠ ܝܡܐ، ܘܠܐ ܥܠ ܟܠ ܝܠܢܐ.

Transliteration: *Wbātar hālēyn ḥzīṯ, arbʿā malʾaḵē d-qāymīn ʿal gūnāwāṯāh d-arʿā. Wa-aḥīḏīn l-arbaʿ ruḥē d-arʿā. Aykanā d-lā nešaḇ rūḥā ʿal arʿā w-lā ʿal yammā, w-lā ʿal kol īlānē.*

Translation: "And after these things I saw four angels standing upon the corners of the earth, and holding the four winds of the earth, so that the wind would not blow upon the earth, nor upon the sea, nor upon any trees."

翻譯:「在這些事之後我看見，四位天使站在大地的四角，握住地上四方的風，使風不吹在地上，也不吹在海上，也不吹在一切樹上。」

Hebrew (MS Sloane 273 — Reconstructed from manuscript pattern):

Based on the manuscript's style as documented in Nehemia Gordon's transcription, the Hebrew text of chapter 7 would follow the vocabulary and grammatical patterns seen in the extant portion (chapters 1–2:13). Unfortunately, MS Sloane 273 contains only Revelation 1:1–2:13. Therefore, no Hebrew text from this specific manuscript exists for chapter 7. However, for comparative purposes, we note the manuscript's distinctive features: the use of יהוה (Yehovah) with full vowels, the name יהושע משיח (Yehoshua Mashiach), the construct הָאֱלֹהִים (haElohim), and unique grammatical forms that point to either an original Hebrew composition or a translation with Hebraic idiom.

根據尼希米·戈登（Nehemia Gordon）的抄錄，大英圖書館斯隆手稿273號（MS Sloane 273）僅包含啟示錄1:1至2:13的希伯來文本。因此，第七章的希伯來經文在此特定手稿中並不存在。然而，為比較之用，我們注意到該手稿的獨特特徵：使用帶完整母音的יהוה（耶和華），名字יהושע משיח（耶和書亞·瑪希阿赫），結構הָאֱלֹהִים（哈以羅欣），以及獨特的語法形式，指向可能是希伯來原文或帶有希伯來慣用語的翻譯。

Note on MS Sloane 273 / 關於斯隆手稿**273**號之說明：This 17th-century manuscript in the British Library (purchased by Sir Hans Sloane in 1753) is an 8-page Hebrew text of Revelation covering only 1:1–2:13. It is noteworthy for containing the Tetragrammaton (יְהוָה) with full vowels, the name Yehoshua (יְהוֹשֻׁעַ) rather than the abbreviated Yeshua, and certain textual features not found in the Greek. The manuscript ends mid-sentence at 2:13, with 26 blank pages following. Whether it is an original Hebrew composition or a translation remains scholarly debated.

此十七世紀手稿收藏於大英圖書館（由漢斯·斯隆爵士於1753年購得），是啟示錄的8頁希伯來文抄本，僅涵蓋1:1至2:13。值得注意的是，它包含帶完整母音的四字神名（יְהוָה），使用全稱「耶和書亞」（יְהוֹשֻׁעַ）而非縮寫的「耶穌亞」，以及某些在希臘文中未見的文本特徵。手稿在2:13中途結束，其後留有26頁空白。它是原始的希伯來語作品還是翻譯，學界仍有爭議。

EXEGETICAL COMMENTARY ON VERSES 1–3 / 第**1-3**節釋經註釋

Charles H. Spurgeon observes: "God has servants ever ready for his work. There were winds to be restrained. 'And I saw four angels' — mighty spiritual beings — who had power over the air. These winds were to be restrained until all God's people were safely sealed, and you may depend upon it that no calamity shall happen to destroy the people of God; they must first be saved. There shall be no deluge till there is the ark; there shall be no Romans to destroy Jerusalem till there is a little city in the mountains to which the disciples may flee. God will protect His own."

司布真（**Charles H. Spurgeon**）觀察道：「上帝隨時有僕人預備好做祂的工。有風要被抑制。『我看見四位天使』——有能力掌管空氣的強大屬靈存有。這些風要被抑制，直到上帝所有的子民都安全地受了印記。你可以確信，在上帝的子民得到保障之前，不會有災難來毀滅他們。沒有方舟就不會有洪水；沒有山中的小城讓門徒逃往，就不會有羅馬人來毀滅耶路撒冷。上帝必保護屬於祂的人。」

Spurgeon further adds: "The dead calm, the perfect quietude which prevailed while the angels restrained the winds is set forth in these words. The wind did not appear to blow on land, or sea, or tree, not a ripple broke the surface of the waters, not a leaf stirred on the bough, everything is quiet until God's people are secured."

司布真進一步說：「在天使抑制風的時候，那死一般的平靜、完全的寧靜在這些話語中呈現出來。風似乎不吹在陸地上、海上或樹上，水面沒有一絲漣漪，枝頭沒有一片葉子搖動——一切都是安靜的，直到上帝的子民得到保障。」

Jamieson, Fausset & Brown (1871) comment: "The two visions in this chapter come in as an episode after the sixth seal, and before the seventh seal. It is clear that, though 'Israel' may elsewhere designate the spiritual Israel, 'the elect (Church) on earth' [Alford], here, where the names of the tribes one by one are specified, these names cannot have any but the literal meaning. The second advent will be the time of the restoration of the kingdom to Israel, when the times of the Gentiles shall have been fulfilled."

傑米森、福塞特與布朗（**1871**年）評論道：「本章中的兩個異象作為一個插曲，出現在第六印之後、第七印之前。雖然『以色列』在其他地方可能指屬靈的以色列，即『地上的選民（教會）』（阿爾福德），但在這裡，各支派的名字被逐一列出，這些名字只能有字面意義。基督再來將是以色列國度恢復的時候，那時外邦人的日期已經滿足。」

They further note on the Greek: "A, B, C, and Coptic read 'after this' (μετὰ τοῦτο, *meta touto*); the Textus Receptus has 'after these things' (μετὰ ταῦτα, *meta tauta*). The Syriac supports the reading with 'and' (Καὶ μετὰ τοῦτο)."

他們進一步指出希臘文方面：「抄本A、B、C和科普特語讀作『此後』（μετὰ τοῦτο）；公認經文讀作『在這些事之後』（μετὰ ταῦτα）。敘利亞語支持帶『和』的讀法（Καὶ μετὰ τοῦτο）。」

John MacArthur teaches regarding this passage: "During that time, there will be a great global work of salvation unlike anything that has ever happened before... We already learn in the opening part of this seventh chapter, verses 1 to 8, that the salvation of Israel is going to take place. There will be 12,000 from every tribe in Israel, making 144,000 Jews who will be protected by God to evangelize the nation of Israel and the world."

約翰·麥克乃瑟（**John MacArthur**）就此段經文教導道：「在那段時間裡，將有一場前所未有的全球性偉大救恩工作……我們已經從第七章的開頭部分，即1至8節中了解到，以色列的救恩將會實現。以色列每個支派中將有一萬二千人，共十四萬四千名猶太人將受到上帝的保護，去向以色列全國和全世界傳福音。」

MacArthur emphasizes: "The advancement of the kingdom of God is not connected to the culture in any way. When the earth is at its worst, when men are collectively at their worst, when Satan is offering his most optimum arsenal, and when God is doing everything possible to demonstrate how hostile, how angry, how furious He is about sin and evil, it is precisely in that environment that this global salvation will occur."

麥克乃瑟強調：「上帝國度的進展與文化環境毫無關聯。當地球處於最糟糕的狀態時，當人類集體處於最惡劣的狀態時，當撒但傾其全力施展其最佳武器時，當上帝竭盡所能地表明祂對罪惡的仇恨、憤怒和烈怒時——恰恰在這樣的環境中，這場全球性的救恩將會發生。」

Verse 2 / 第二節

Koine Greek:

> Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν

Transliteration: *Kai eidon allon angelon anabainonta apo anatolēs hēliou, echonta sphragida Theou zōntos, kai ekraxen phōnē megalē tois tessarsin angelois hois edothē autois adikēsai tēn gēn kai tēn thalassan.*

Translation: "And I saw another angel ascending from the rising of the sun, having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to harm the earth and the sea."

翻譯:「我又看見另一位天使從日出之地上來，拿著永生上帝的印，向那得到權柄能傷害地和海的四位天使大聲喊叫。」

Jamieson, Fausset & Brown: "'From the east' — Greek, 'the rising of the sun' (ἀπὸ ἀνατολῆς ἡλίου). The quarter from which God's glory oftenest manifests itself."

傑米森、福塞特與布朗:「『從東方』——希臘文作『從太陽升起之處』(ἀπὸ ἀνατολῆς ἡλίου)。這是上帝的榮耀最常顯現的方位。」

Verse 3 / 第三節

Koine Greek:

> λέγων Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

Transliteration: *Legōn Mē adikēsēte tēn gēn mēte tēn thalassan mēte ta dendra, achri sphragisōmen tous doulous tou Theou hēmōn epi tōn metōpōn autōn.*

Translation: "Saying, Do not harm the earth, nor the sea, nor the trees, until we have sealed the servants of our God on their foreheads."

翻譯:「說:『地與海並樹木，你們不可傷害，等我們印了我們上帝眾僕人的額。』」

Syriac Peshitta (v. 3):

> ܐܡܪܝܢ ܠܐܬܘܕܝܢ ܠܐܪܥܐ ܘܠܝܡܐ ܘܠܐܝܠܢܐ ܕܢܫܪܘܢ ܠܥܒܕܝܗܘܢ ܕܐܠܗܢ ܠܥܠ ܡܪܝܗܘܢ ܥܠ ܓܒܝܗܘܢ

Transliteration: *We-emar: lā tahrūn l-arʿā w-lā l-yammā w-lā l-īlānē, ʿḏamā d-neḥtūm ʿaḇdē d-alāhan ʿal bēṯ ʿaynayūn.*

Translation: "And he said: Do not harm the earth, nor the sea, nor the trees, until we seal the servants of our God upon the place between their eyes [foreheads]."

翻譯:「他說:『不可傷害地，也不可傷害海，也不可傷害樹木，直到我們在我們上帝僕人的眉間（額上）蓋了印記。』」

Exegetical Note: The Syriac phrase ܒܝܬ ܥܝܢܝܗܘܢ (*bēṯ ʿaynayūn*, literally "the house of their eyes" i.e., "between their eyes") is a Semitic idiom for "forehead," directly paralleling the Hebrew expression בֵּין עֵינֵיהֶם (*bēyn ʿēynēyhem*) found in Deuteronomy 6:8 and 11:18.

釋經註：敘利亞文的用語 ܒܝܬ ܥܝܢܝܗܘܢ（*bēṯ ʿaynayūn*，字面意為「他們眼睛的所在」，即「兩眼之間」）是一個閃族語慣用語，意為「額頭」，直接對應於申命記6:8和11:18中的希伯來表達 בֵּין עֵינֵיהֶם（*bēyn ʿēynēyhem*）。

Spurgeon comments: "See how other things are protected for the sake of God's people. The earth and the sea and even the trees have a cordon of safety round about them while God's people are being secured. When the Lord Jesus put to sea on the Galilean lake, we read that there were with Him many other little ships, and when the calm came for His ship they were in the calm, too. And so it is a good thing if you are not in the Church, yet to have some sort of connection with it."

司布真 評論道:「看看其他事物如何因上帝子民的緣故而受到保護。在上帝子民得到保障的時候，地和海甚至樹木周圍都有一道安全的防線。當主耶穌在加利利湖上航行時，我們讀到有許多其他小船與祂同行，當平靜臨到祂的船時，其他船也在平靜中。所以，即使你不在教會裡，但與教會有某種聯繫也是好的。」

Jamieson, Fausset & Brown: "God's love is such that He cannot do anything in the way of judgment till His people are secured from hurt (Genesis 19:22). Parallel to Matthew 24:31, 'His angels... shall gather together His elect from the four winds.'"

傑米森、福塞特與布朗:「上帝的愛是如此，以至於在祂的百姓免遭傷害之前，祂不能做任何審判之事（創世記19:22）。這與馬太福音24:31平行:『祂的天使……要從四方將祂的選民聚集起來。』」

SECTION II: THE 144,000 SEALED (vv. 4–8) / 第二部分：受印的十四萬四千人（4-8節）

Verse 4 / 第四節

Koine Greek:

> Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

Transliteration: *Kai ēkousa ton arithmon tōn esphragismenōn, hekaton tesserakonta tessares chiliades, esphragismenoi ek pasēs phulēs huiōn Israēl.*

Translation: "And I heard the number of those who were sealed: one hundred forty-four thousand, sealed from every tribe of the sons of Israel."

翻譯:「我聽見了那些受印之人的數目:有十四萬四千，是從以色列眾子的各支派中受了印的。」

Jamieson, Fausset & Brown offer this numerological insight: "Twelve is the number of the tribes, and appropriate to the Church: three by four — three, the divine number, multiplied by four, the number for worldwide extension. Twelve by twelve implies fixity and completeness, which is taken a thousandfold in 144,000. A thousand implies the world perfectly pervaded by the divine; for it is ten, the world number, raised to the power of three, the number of God."

傑米森、福塞特與布朗 提供了數字學上的洞見:「十二是支派的數目，適合於教會:三乘以四——三是神聖的數字，乘以四，即全球性擴展的數字。十二乘以十二意味著穩固和完全，在十四萬四千中被擴大了一千倍。一千意味著世界被神聖完全滲透;因為它是十(世界的數字)的三次方(上帝的數字)。」

They further note: "'Of all the tribes' — literally, 'out of every tribe'; not 144,000 of each tribe, but the aggregate of the twelve thousand from every tribe. 'Sons of Israel' (Greek: υἱῶν Ἰσραήλ, *huiōn Israēl*)."

他們進一步指出:「『從各支派中』——字面意為『從每個支派中出來』;不是每個支派各十四萬四千，而是從每個支派中各有一萬二千的總數。『以色列的兒子們』(希臘文:υἱῶν Ἰσραήλ)。」

Verses 5–8 / 第5-8節

Koine Greek (vv. 5–8):

> ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες, ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες, ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες, ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὶν δώδεκα χιλιάδες ἐσφραγισμένοι.

Translation: "From the tribe of Judah twelve thousand sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin twelve thousand sealed."

翻譯:「猶大支派中受印的有一萬二千;呂便支派中有一萬二千;迦得支派中有一萬二千;亞設支派中有一萬二千;拿弗他利支派中有一萬二千;瑪拿西支派中有一萬二千;西緬支派中有一萬二千;利未支派中有一萬二千;以薩迦支派中有一萬二千;西布倫支派中有一萬二千;約瑟支派中有一萬二千;便雅憫支派中受印的有一萬二千。」

Spurgeon observes: "Judah stands first and Benjamin stands last: they were joined together, but here they are as widely divided as they can be, yet they stand in an equal position; and the day shall come when first and last shall rejoin together in the equal blessing of the Most High. Where is Dan? Not mentioned here. See, there is nothing without mystery. We shall never understand all the things of God."

司布真 觀察道:「猶大列在首位，便雅憫列在末位:他們曾經聯合在一起，但在這裡他們被盡可能地分開，然而他們站在同等的地位上;有一天，首與末將在至高者同等的祝福中重新聯合。但以理支派在哪裡？這裡沒有提到。看，沒有什麼事是沒有奧祕的。我們永遠無法完全理解上帝的一切事。」

Jamieson, Fausset & Brown explain the omission of Dan: "Whether because Antichrist is to come from Dan, or because Dan is to be Antichrist's especial tool [Aretas, tenth century], compare Genesis 49:17; Jeremiah 8:16; Amos 8:14; just as there was a Judas among the Twelve. Joseph is substituted for Dan, and Ephraim's name is also omitted (compare Judges 17:1–3; Hosea 4:17) due to its having been the first to lapse into idolatry (Judges 18:1–31)."

傑米森、福塞特與布朗 解釋了但支派的缺失:「可能因為敵基督將出自但支派，或因為但將成為敵基督特別的工具（十世紀的阿雷塔斯），比較創世記49:17;耶利米書8:16;阿摩司書8:14;正如十二門徒中有一個猶大。約瑟代替了但，以法蓮的名字也被省略了（比較士師記17:1-3;何西阿書4:17），因為它是最先陷入偶像崇拜的（士師記18:1-31）。」

SECTION III: THE GREAT MULTITUDE (vv. 9–12) / 第三部分:大群眾（9-12節）

Verse 9 / 第九節

Koine Greek:

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ Ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

Transliteration: *Meta tauta eidon, kai idou ochlos polus, hon arithmēsai auton oudeis edunato, ek pantos ethnous kai phulōn kai laōn kai glōssōn, hestōtes enōpion tou thronou kai enōpion tou Arniou, peribeblēmenous stolas leukas, kai phoinikes en tais chersin autōn.*

Translation: "After these things I looked, and behold, a great multitude which no one was able to number, from every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches in their hands."

翻譯:「此後我觀看，看哪，有大群的人，沒有人能數得過來，是從各國、各族、各民、各方來的，站在寶座和羔羊面前，身穿白衣，手拿棕枝。」

Syriac Peshitta (v. 9):

ܬܗܕܐ ܚܙܝܬ ܗܘܝܢ ܟܢܫܐ ܕܠܡܢܝܢܐ ܕܠܝܬ ܠܗ ܡܢܝܢܐ ܟܠ ܥܡ ܘܫܒܛܐ ܘܐܡܘܢ ܕܩܝܡܝܢ ܩܕܡ ܟܘܪܣܝܐ ܘܩܕܡܘܗܝ ܕܥܡܪܐ ܘܡܥܛܦܝܢ ܐܣܛܠܐ ܚܘܪܬܐ ܘܒܐܝܕܝܗܘܢ ܕܥܠܐ ܀

Transliteration: *Bāṯarken ḥzīṯ kenšē saggīʾē aynā da-lmenyāneh layṯ d-meṣē hwā men kol ʿam w-šarbē w-ummōn w-leššānīn d-qāymīn qḏām kursyā w-qḏāmōhy d-emrā w-maʿṭfīn esṭlē ḥwārṯā w-ḇ-īḏayhūn deqlē.*

Translation: "After this I saw great crowds, whose number no one could count, from every people and tribes and nations and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands."

翻譯:「此後我看見大群眾，其數目無人能數，從各民各族各國各方而來，站在寶座前和羔羊面前，披著白色袍子，手中拿著棕枝。」

Jamieson, Fausset & Brown note: "'No man' — Greek, 'no one' (οὐδείς, *oudeis*). 'Of all nations' — Greek, 'OUT OF every nation' (ἐκ παντὸς ἔθνους, *ek pantos ethnous*). The human race is 'one nation' by origin, but afterwards separated itself into tribes, peoples, and tongues; hence, the one singular stands first, followed by the three plurals. 'Kindreds' — Greek, 'tribes' (φυλῶν, *phulōn*). 'People' — Greek, 'peoples' (λαῶν, *laōn*). The 'first-fruits unto the Lamb,' the 144,000 of Israel, are followed by a copious harvest of all nations."

傑米森、福塞特與布朗 指出:「『沒有人』——希臘文作『無人』(οὐδείς)。『從各國』——希臘文作『從每個國出來的』(ἐκ παντὸς ἔθνους)。人類因起源而為『一國』，但後來分裂為各族、各民、各方;因此，一個單數名詞排在首位，後面跟著三個複數名詞。『各族』——希臘文為『各支派』(φυλῶν

)。『各民』——希臘文為『各族群』(λαῶν)。『獻給羔羊的初熟果子』，即以色列的十四萬四千人，之後是來自萬國的豐盛收成。」

They add regarding the palm branches: "The palm branch is the symbol of joy and triumph. It was used at the feast of tabernacles... The antitype shall be the completed gathering in of the harvest of the elect redeemed."

他們還就棕枝補充道：「棕枝是喜樂和凱旋的象徵。它被用於住棚節……其對範就是選民中得贖之人的收割完成。」

Spurgeon writes: "This is the great gathering of the Gentile multitude redeemed by blood, numbered by God, never to be numbered by men, being like the sand on the seashore, innumerable. Of all colors they shall be... Many are the languages of earth, but one is the speech of heaven. All hearts are alike in the kingdom of the Most High, whatever the color of the flesh."

司布真 寫道：「這是外邦人被血所贖的大聚集，由上帝計算數目，人永遠數不盡，像海沙一樣無數。他們將有各種膚色……地上的語言何其多，但天上只有一種言語。在至高者的國度裡，無論膚色如何，所有的心都是一樣的。」

Verse 10 / 第十節

Koine Greek:

> καὶ κράζουσιν φωνῇ μεγάλῃ λέγοντες Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ Ἀρνίῳ.

Transliteration: *Kai krazousin phōnē megalē legontes: Hē sōtēria tō Theō hēmōn tō kathēmenō epi tō thronō kai tō Arniō.*

Translation: "And they cry out with a loud voice saying, 'Salvation to our God who sits upon the throne, and to the Lamb!'"

翻譯：「他們大聲喊著說：『願救恩歸與坐在寶座上我們的上帝，也歸與羔羊！』」

Syriac Peshitta (v. 10):

> ܘܩܥܝܢ ܒܩܠܐ ܪܒܐ ܐܡܪܝܢ: ܦܘܪܩܢܐ ܠܥܠܗܢ ܘܠܥܠܕܝܬܒ ܥܠ ܟܘܪܣܝܐ ܘܠܐܡܪܐ

Transliteration: *W-qāʿēyn b-qālā rabbā w-āmrīn: purqānā la-alāhan w-laḏ-yāṯeḇ ʿal kursyā w-l-emrā.*

Translation: "And they cry out with a great voice and say: 'Salvation to our God and to the one who sits on the throne and to the Lamb!'"

翻譯：「他們大聲呼喊說：『救恩歸於我們的上帝，歸於坐在寶座上的那位，歸於羔羊！』」

Exegetical Note on σωτηρία (sōtēria): The Greek noun appears with the definite article (Ἡ σωτηρία, "THE salvation"), signifying the full and complete salvation of God. The Syriac renders this as ܦܘܪܩܢܐ (*purqānā*), from the root p-r-q meaning "to deliver, ransom, redeem" — carrying strong overtones of liberation and ransom-redemption.

關於 **σωτηρία**（**sōtēria**）的釋經註：希臘名詞帶有定冠詞（Ἡ σωτηρία，「那救恩」），表示上帝完全而完整的救恩。敘利亞文將其翻譯為 ܦܘܪܩܢܐ（*purqānā*），來自詞根 p-r-q，意為「拯救、贖回、救贖」——帶有強烈的解放和贖價的含義。

Jamieson, Fausset & Brown observe: "'Cried' — Greek, 'cry' (κράζουσιν, *krazousin*), in the three oldest manuscripts, A, B, C, Vulgate, Syriac, and Coptic. It is their continuing, ceaseless employment. 'Salvation' — literally, 'THE salvation'; all the praise of our salvation be ascribed to our God. Hosanna means 'save us now'; taken from Psalm 118:25."

傑米森、福塞特與布朗 觀察道：「『喊叫』——希臘文作現在時態『喊叫著』（κράζουσιν），見於三部最古老的抄本A、B、C，以及武加大譯本、敘利亞譯本和科普特譯本。這是他們持續不斷的職事。『救恩』——字面意為『那救恩』；我們救恩的一切讚美都歸給我們的上帝。和撒那的意思是『現在拯救我們』，取自詩篇118:25。」

Verses 11–12 / 第11-12節

Koine Greek:

> (v. 11) καὶ πάντες οἱ ἄγγελοι εἱστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζῴων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ,
>
> (v. 12) λέγοντες Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Transliteration (v. 12): *Legontes: Amēn; hē eulogia kai hē doxa kai hē sophia kai hē eucharistia kai hē timē kai hē dunamis kai hē ischus tō Theō hēmōn eis tous aiōnas tōn aiōnōn; amēn.*

Translation: "(11) And all the angels were standing around the throne and the elders and the four living creatures, and they fell before the throne upon their faces and worshiped God, (12) saying, 'Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever. Amen!'"

翻譯:「(11)眾天使都站在寶座和眾長老並四活物的周圍，在寶座前面伏於地，敬拜上帝，(12)說:『阿們！頌讚、榮耀、智慧、感謝、尊貴、權能、大力都歸於我們的上帝，直到永永遠遠。阿們！』」

Jamieson, Fausset & Brown: "The doxology is sevenfold (εὐλογία, δόξα, σοφία, εὐχαριστία, τιμή, δύναμις, ἰσχύς), implying its totality and completeness, unto the ages of the ages."

傑米森、福塞特與布朗:「頌詞是七重的(頌讚、榮耀、智慧、感謝、尊貴、權能、大力)，暗示其完整性和完全性，直到永永遠遠。」

Spurgeon exclaims: "What a deep, sonorous Amen that will be! What a mighty volume of sound! How full and rich, how hearty! Oh, that our ears may be there to hear it, and our tongues to swell it."

司布真 感嘆道:「那將是何等深沉、響亮的阿們！何等宏大的聲響！何等豐富、充實、真摯！哦，願我們的耳朵能在那裡聽到它，願我們的舌頭能助長它的響亮。」

SECTION IV: IDENTITY AND ORIGIN OF THE MULTITUDE (vv. 13–14) / 第四部分:大群眾的身份與來源(13-14節)

Verse 13 / 第十三節

Koine Greek:

> Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον;

Transliteration: *Kai apekrithē heis ek tōn presbuterōn legōn moi: Houtoi hoi peribeblēmenoi tas stolas tas leukas tines eisin kai pothen ēlthon?*

Translation: "And one of the elders answered, saying to me, 'These who are clothed in white robes — who are they, and from where have they come?'"

翻譯:「長老中有一位問我說:『這些穿白衣的是誰？是從哪裡來的？』」

Jamieson, Fausset & Brown: "'Answered' — namely, to my thoughts; spoke, asking the question which might have been expected to arise in John's mind from what has gone before. One of the twenty-four elders, representing the Old and New Testament ministry, appropriately acts as interpreter of this vision of the glorified Church. Greek order: 'These which are arrayed in white robes, WHO are they?' (τίνες εἰσίν)."

傑米森、福塞特與布朗:「『回答』——即回應我的心思;說話提出了一個可能因前面所見而在約翰心中自然產生的問題。二十四位長老中的一位，代表舊約和新約的職事，恰當地充當了這個榮耀教會異象的解釋者。希臘文語序:『這些穿白衣的，他們是誰？』(τίνες εἰσίν)。」

Verse 14 / 第十四節

Koine Greek:

> καὶ εἴρηκα αὐτῷ· Κύριέ μου, σὺ οἶδας. καὶ εἶπέν μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ Ἀρνίου.

Transliteration: *Kai eirēka autō: Kurie mou, su oidas. Kai eipen moi: Houtoi eisin hoi erchomenoi ek tēs thlipseōs tēs megalēs, kai eplunan tas stolas autōn kai eleukanan autas en tō haimati tou Arniou.*

Translation: "And I said to him, 'My Lord, you know.' And he said to me, 'These are the ones who come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb.'"

翻譯：「我對他說：『我主，你知道。』他對我說：『這些人是從大患難中出來的，曾用羔羊的血把衣裳洗白淨了。』」

Syriac Peshitta (v. 14):

ܘܐܡܪܬ ܠܗ ܡܪܝ ܐܢܬ ܝܕܥܬ ܘܐܡܪ ܠܝ ܗܠܝܢ ܐܢܘܢ ܕܐܬܝܢ ܡܢ ܐܠܨܢܐ ܪܒܐ ܘܐܚܘܪܘܢ ܐܣܛܠܝܗܘܢ ܘܐܚܘܪܘܢ ܒܕܡܐ ܕܐܡܪܐ

Transliteration (reconstructed from known Peshitta): *W-emreṯ leh: māry, ant yādaʿ ant. W-emar lī: hālēyn ennōn d-āṯēyn men ūlṣānā rabbā, wa-ḥwārū esṭlayhōn w-ḥawwarūnēyn b-ḏmeh d-emrā.*

Translation: "And I said to him, 'My Lord, you know.' And he said to me, 'These are those who come from the great tribulation, and they whitened their robes and made them white in the blood of the Lamb.'"

翻譯：「我對他說：『我主，你知道。』他對我說：『這些人就是從大患難中來的，他們在羔羊的血中將自己的袍子洗白了。』」

Key Exegetical Observations / 關鍵釋經觀察：

The phrase **ἐκ τῆς θλίψεως τῆς μεγάλης** (*ek tēs thlipseōs tēs megalēs*, "out of the tribulation, the great one") employs the articular construction with both nouns receiving the definite article, making this a specific, identifiable period — not merely general suffering, but THE Great Tribulation prophesied by Christ in Matthew 24:21.

短語 **ἐκ τῆς θλίψεως τῆς μεγάλης**（「從那患難，那大的」）使用了帶定冠詞的結構，兩個名詞都帶有定冠詞，使其成為一個具體的、可辨識的時期——不僅僅是一般性的苦難，而是基督在馬太福音24:21中所預言的那場「大患難」。

The verb **ἐρχόμενοι** (*erchomenoi*) is a present participle — "those coming" — suggesting a continuous process of saints being martyred and arriving in heaven throughout the tribulation period.

動詞 **ἐρχόμενοι**（*erchomenoi*）是現在分詞——「正在來的」——暗示在大患難期間，聖徒持續殉道並到達天堂的過程。

The phrase **ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ Ἀρνίου** ("they washed their robes and made them white in the blood of the Lamb") presents the paradox of blood that cleanses rather than stains. The verb ἔπλυναν (*eplunan*, aorist of πλύνω) means "to wash by scrubbing," and ἐλεύκαναν (*eleukanan*, aorist of λευκαίνω) means "to make white, to bleach."

短語「他們洗了自己的衣裳，用羔羊的血使之潔白」呈現了血使人潔淨而非染污的悖論。動詞 ἔπλυναν（aorist，「搓洗」）意為「洗滌」，ἐλεύκαναν（aorist，「使潔白」）意為「漂白、使之潔白」。

Jamieson, Fausset & Brown: "'Came' — rather as Greek, 'come' (ἐρχόμενοι, present participle); implying that they are just come. 'Great tribulation' — Greek, 'THE great tribulation'; 'the tribulation, the great one,' namely, the tribulation to which the martyrs were exposed under the fifth seal... including also retrospectively all the tribulation which the saints of all ages have had to pass through. Faith applies to the heart the purifying blood; once for all for justification, continually throughout the life for sanctification."

傑米森、福塞特與布朗：「『出來的』——更準確地按希臘文是『正在來的』（ἐρχόμενοι，現在分詞）；暗示他們正在來到。『大患難』——希臘文為『那大患難』；『那患難，那大的』，即殉道者在第五印下所遭受的患難……也回溯地包括歷代聖徒所經歷的一切患難。信心將那潔淨之血應用於心：一次性的稱義，以及在一生中持續的成聖。」

MacArthur emphasizes: "These are the Tribulation saints. They came out of the Great Tribulation. That defines the time specifically. The Tribulation is that seven-year period after the rapture of the church, before our Lord returns to set up His earthly kingdom... They were rejecters when the time began because if they weren't, they would have been taken with the church."

麥克乃瑟 強調：「這些是大患難時期的聖徒。他們是從大患難中出來的。這明確地界定了時間。大患難是教會被提之後、我們的主回來建立祂在地上的國度之前的那七年時期……在那段時間開始時，他們曾是拒絕者，因為如果他們不是，他們就會與教會一同被提。」

SECTION V: THE BLESSEDNESS OF THE REDEEMED (vv. 15–17) / 第五部分：得贖者的福分（15-17節）

Verse 15 / 第十五節

Koine Greek:

> διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

Transliteration: *Dia touto eisin enōpion tou thronou tou Theou, kai latreuousin autō hēmeras kai nuktos en tō naō autou, kai ho kathēmenos epi tou thronou skēnōsei ep' autous.*

Translation: "For this reason they are before the throne of God, and they serve Him day and night in His temple, and the One who sits upon the throne shall spread His tabernacle over them."

翻譯：「所以他們在上帝寶座前，晝夜在祂殿中事奉祂。那坐在寶座上的要用帳幕覆蔽他們。」

Key Greek Term — σκηνώσει (skēnōsei): This verb (future of σκηνόω, *skēnoō*, "to tabernacle, to pitch a tent over") carries rich Old Testament typology. It recalls the Shekinah glory dwelling over the tabernacle in the wilderness (Exodus 40:34–35) and points forward to Revelation 21:3. The root is connected to σκηνή (*skēnē*, "tent/tabernacle"), which many scholars note is phonetically similar to the Hebrew שְׁכִינָה (*Shekhinah*).

關鍵希臘詞彙**——σκηνώσει**：此動詞（σκηνόω 的將來時態，「搭帳幕、以帳幕覆蓋」）承載著豐富的舊約預表。它使人想起曠野中神的榮光（Shekinah）居住在會幕之上（出埃及記40:34-35），並指向啟示錄21:3。其詞根與 σκηνή（帳幕）相連，許多學者注意到它在語音上類似於希伯來文的 שְׁכִינָה（*Shekhinah*，神的同在/榮光）。

Jamieson, Fausset & Brown: "'Shall dwell among them' — rather (Greek, σκηνώσει ἐπ' αὐτούς), 'shall be the tabernacle OVER them' (compare Revelation 21:3; Leviticus 26:11, especially Isaiah 4:5–6; Ezekiel 37:27). His dwelling among them is to be understood as a secondary truth, besides what is expressed, namely, His being their covert. When once He tabernacled among us as the Word made flesh, He was in great lowliness; then He shall be in great glory."

傑米森、福塞特與布朗：「『住在他們中間』——更準確的翻譯是（希臘文 σκηνώσει ἐπ' αὐτούς）『要作為帳幕覆蓋他們』（比較啟示錄21:3；利未記26:11，特別是以賽亞書4:5-6；以西結書37:27）。祂住在他們中間是一個次要的真理，除了所表達的之外，即祂作為他們的遮蓋。當祂曾以道成肉身住在我們中間時，是在極大的卑微中；那時祂將在極大的榮耀中。」

Spurgeon explains: "'Shall tabernacle over them,' that is the exact word, as though He were a pavilion, a canopy over them."

司布真 解釋道:「『要以帳幕覆蓋他們』，這是確切的用語，如同祂是一個涼亭，一頂遮蓋他們的華蓋。」

Verse 16 / 第十六節

Koine Greek:

> οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,

Transliteration: *Ou peinasousin eti oude dipsēsousin eti, oude mē pesē ep' autous ho hēlios oude pan kauma.*

Translation: "They shall hunger no more, neither shall they thirst anymore; nor shall the sun fall upon them, nor any heat."

翻譯:「他們不再飢餓，不再乾渴;日頭和炎熱也必不傷害他們。」

This verse directly echoes Isaiah 49:10 (LXX): οὐ πεινάσουσιν οὐδὲ διψήσουσιν. The allusion is unmistakable and intentional, connecting the eschatological hope of the tribulation saints with Yahweh's ancient promise to His restored people Israel.

此節經文直接呼應以賽亞書49:10（七十士譯本）:οὐ πεινάσουσιν οὐδὲ διψήσουσιν。這一引用是明確而有意的，將大患難聖徒的末世盼望與耶和華對祂恢復之子民以色列的古老應許相連。

Jamieson, Fausset & Brown: "Isaiah 49:10. 'Hunger no more' — as they did here. 'Thirst any more' (John 4:13). 'The sun' — literally, scorching in the East. Also, symbolically, the sun of persecution. 'Heat' — as the sirocco."

傑米森、福塞特與布朗:「以賽亞書49:10。『不再飢餓』——不像他們在世時那樣。『不再乾渴』（約翰福音4:13）。『日頭』——字面意為東方的烈日。也象徵性地指逼迫的烈焰。『炎熱』——如同西羅科熱風。」

Verse 17 / 第十七節

Koine Greek:

> ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

Transliteration: *Hoti to Arnion to ana meson tou thronou poimanei autous, kai hodēgēsei autous epi zōēs pēgas hudatōn; kai exaleipsei ho Theos pan dakruon ek tōn ophthalmōn autōn.*

Translation: "Because the Lamb who is in the midst of the throne shall shepherd them, and shall guide them to springs of the waters of life; and God shall wipe away every tear from their eyes."

翻譯：「因為寶座中的羔羊必牧養他們，領他們到生命水的泉源；上帝也必擦去他們一切的眼淚。」

Syriac Peshitta (v. 17):

ܡܛܠ ܕܐܡܪܐ ܕܒܡܨܥ ܟܘܪܣܝܐ ܢܪܥܝ ܘܢܕܒܪ

Transliteration (reconstructed): *Meṭul d-emrā d-ḇ-amṣaʿ kursyā nerʿē enōn, w-naḏbēr enōn l-ʿaynāṯā d-mayyē d-ḥayyē; w-nešūf alāhā kol demʿṯā men ʿaynayhōn.*

Translation: "Because the Lamb who is in the midst of the throne shall pasture them, and shall lead them to springs of the waters of life; and God shall wipe every tear from their eyes."

翻譯：「因為在寶座中間的羔羊必牧養他們，領他們到生命之水的泉源；上帝必擦去他們眼中的一切淚水。」

Key Exegetical Observations / 關鍵釋經觀察：

The verb **ποιμανεῖ** (*poimanei*, "shall shepherd/tend as a shepherd") is profoundly paradoxical: the Lamb (τὸ Ἀρνίον, *to Arnion* — note the diminutive form suggesting tenderness) becomes the Shepherd. This reversal of imagery echoes Psalm 23 and John 10:11, where the Good Shepherd lays down His life for the sheep — as a lamb. The one who was sacrificed now leads and feeds.

動詞 **ποιμανεῖ**（「必作牧人牧養」）是深具悖論性的：羔羊（τὸ Ἀρνίον——注意這是指小形，暗示溫柔）成為了牧人。這一意象的逆轉呼應了詩篇23篇和約翰福音10:11，那裡好牧人為羊捨命——如同一隻羊羔。那位被獻祭的如今引領並餵養。

The phrase **ἐπὶ ζωῆς πηγὰς ὑδάτων** presents a textual variant. The older manuscripts (A, B, Vulgate, Cyprian) read "life's fountains of waters" (ζωῆς πηγὰς ὑδάτων) rather than "living fountains of waters." The genitive ζωῆς (*zōēs*, "of life") modifies πηγάς (*pēgas*, "springs/fountains"), giving "springs of the water of life" — connecting to the "river of the water of life" in Revelation 22:1.

短語 **ἐπὶ ζωῆς πηγὰς ὑδάτων** 呈現了一個文本異讀。較古老的抄本（A、B、武加大、居普良）讀作「生命之水的泉源」（ζωῆς πηγὰς ὑδάτων），而非「活水的泉源」。屬格 ζωῆς（「生命的」）修飾 πηγάς（「泉源」），給出「生命之水的泉源」——與啟示錄22:1的「生命水的河」相連。

Spurgeon concludes his exposition: "It looks almost as if they might have a tear in their eye when they first come there; certainly they shall never be sure of being without a tear till they have crossed the pearly threshold, but then He shall wipe away the very tear, there shall be no possibility of weeping there. May our eyes behold that sinless and sorrowless land, and its Eternal Lord!"

司布真 如此結束他的釋經:「看起來幾乎好像他們剛到那裡時眼中可能還有淚水;確實，在他們跨過珍珠門檻之前，他們永遠不能確定自己沒有淚水，但那時祂要擦去那最後的眼淚，在那裡將不再有哭泣的可能。願我們的眼睛得見那無罪無憂的樂土，和它永恆的主！」

MacArthur states: "The Lamb becomes the Shepherd, our Shepherd, and guides us to all that we need, symbolized by the springs of the water of life. That beautiful promise means nothing will ever disappoint, nothing will ever sorrow. Everything will be perfect provision, perfect protection, perfect joy, and perfect praise."

麥克乃瑟 說:「羔羊成為牧者，我們的牧者，引導我們到一切所需之處，以生命之水的泉源為象徵。那美麗的應許意味著什麼都不會再令人失望，什麼都不會再令人悲傷。一切都將是完美的供應、完美的保護、完美的喜樂和完美的讚美。」

Jamieson, Fausset & Brown: "'In the midst of the throne' — that is, in the middle point in front of the throne (Revelation 5:6). 'Feed' — Greek, 'tend as a shepherd' (ποιμανεῖ). 'Living fountains of water' — A, B, Vulgate, and Cyprian read, (eternal) 'life's fountains of waters.'"

傑米森、福塞特與布朗:「『寶座中間』——即寶座前方的正中（啟示錄5:6）。『牧養』——希臘文作『像牧人一般牧養』（ποιμανεῖ）。『活水的泉源』——抄本A、B、武加大和居普良讀作（永恆的）『生命之水的泉源』。」

CONCLUSION / 結論

Revelation 7 stands as one of the most consoling chapters in all of Scripture, providing a divine parenthesis of grace within the unfolding drama of judgment. Its theological architecture reveals three great truths:

啟示錄第七章是全本聖經中最具安慰的章節之一，在審判展開的戲劇中提供了一段恩典的神聖插語。其神學結構揭示了三個偉大的真理:

First, God's sovereign protection of His people — He seals them before judgment falls. As Spurgeon stated, "There shall be no deluge till there is the ark." The Greek κρατοῦντας (*kratountas*, "holding fast") emphasizes the absolute control these angels exercise over creation's destructive forces at God's command.

第一，上帝對祂子民的至高保護——在審判降臨之前祂先為他們蓋印。正如司布真所說：「沒有方舟就不會有洪水。」希臘文 κρατοῦντας（「緊緊握住」）強調了這些天使在上帝的命令下對受造物毀滅力量的絕對掌控。

Second, God's universal redemptive purpose — from Israel's twelve tribes AND from every nation, tribe, people, and tongue. The Syriac Peshitta's rendering of "salvation" as ܦܘܪܩܢܐ (*purqānā*, "deliverance/ransom") captures the comprehensive nature of Christ's work.

第二，上帝普世的救贖目的——從以色列的十二支派中，也從各國、各族、各民、各方。敘利亞語敘述中將「救恩」譯為 ܦܘܪܩܢܐ（*purqānā*，「拯救/贖價」），捕捉了基督工作的全面性。

Third, the eternal comfort of the redeemed — no more hunger, thirst, scorching heat, or tears. The Lamb who was slain shepherds His flock to living waters. As MacArthur powerfully summarizes: "When the earth is at its worst... it is precisely in that environment that this global salvation will occur. Salvation is a work of God."

第三，得贖者永恆的安慰——不再飢餓、乾渴、烈日灼燒或淚水。被殺的羔羊作牧人將祂的羊群領到活水泉旁。正如麥克乃瑟有力地總結道：「當地球處於最糟糕的狀態時……恰恰在那樣的環境中，這場全球性的救恩將會發生。救恩是上帝的工作。」

The Hebrew manuscript tradition preserved in MS Sloane 273, though covering only chapters 1–2:13, provides invaluable insight into the Hebraic substructure of the Apocalypse: its use of the divine name יְהוָה (Yehovah) with full vowels, the name יְהוֹשֻׁעַ מָשִׁיחַ (Yehoshua Mashiach), and its Torah-saturated vocabulary remind us that the Book of Revelation, though composed in Greek, breathes with the spirit of Hebrew prophecy and the hope of Israel.

保存在斯隆手稿273號中的希伯來手稿傳統，雖然僅涵蓋第1至2章13節，卻為啟示錄的希伯來語底層結構提供了寶貴的洞察：它使用帶完整母音的聖名 יְהוָה（耶和華），名字 יְהוֹשֻׁעַ מָשִׁיחַ（耶和書亞·瑪希阿赫），以及充滿妥拉色彩的詞彙，提醒我們：啟示錄雖然以希臘文寫成，卻呼吸著希伯來預言的精神和以色列的盼望。

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Soli Deo Gloria / 唯獨榮耀歸於上帝